

A Short
A N S W E R
T O T H E
Charge of Schism
Laid upon the
Church of ENGLAND,
S H E W I N G
That our Adversaries have not
made good their CHARGE.

By **TIMOTHY STILEMAN, B. D.**
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— *Hinc semper Ulysses*
Criminibus terrere novis, hinc spargere voces
In vulgum ambiguas, & quaerere conscius arma.
Virg.

L O N D O N :

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To the Right Honourable the
Lord *EFFINGHAM*

This small Tract is humbly
Dedicated,

By His LORDSHIP'S

Most Humble,

Most Obligated, and

Devoted Servant,

Tim. Stileman.

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LORD ETTINGHAM

This small Treatise is humbly
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Thos. Stothard

THE
PREFACE
TO THE
READER.

THERE having a new Sect
latel y appear'd, claiming to
be the only true Church of
England, and charging us (whom
they will not allow to be of the Church
of England) with unrighteous Prayers,
and a damnable Schism; I thought it
my Duty to warn those committed to
my Care of this dangerous and false
Doctrine: Dangerous, not from the
Strength of the Arguments supporting
it, but from the Speciousness of the
Assum'd Title, which all good Men
love,

The PREFACE.

love; and from its Tendency to promote an Interest, which too many wish well to. Accordingly I undertook to consider this Charge on the Fifth of November last past; a Day, when, if the Charge be just, it falls heaviest upon us. The Arguments I then used, are these that follow; which, for Brevity sake, I have thrown out of the Form of a Sermon. The ill Reception, my Endeavours to vindicate Men in their own open and avowed Practice met with, I cannot assign the Reason of: I must therefore leave it to the World to judge, both of the Performance and the Expediency of it.

A Short
ANSWER
 TO THE
 Charge of Schism, &c.

THE Grounds, whereon the Adversaries of the Church of *England* endeavour to found a Charge of Schism against her, are these :

They say, King *William* (our late Deliverer of blessed Memory) was but an Usurper, had no Right to the Throne of these Realms; and consequently Queen *Anne* and King *George* having no Right but what was founded upon the former unjust Title, neither the former had, nor the other has, any Power and Authority in these Realms and Dominions. From hence also they infer, that the Deprivation of those Bishops in King *William's* Days was null and void; and that we, who did not cleave to the old depriv'd Bishops, but have held Communion with the Bishops put in by these Usurping Powers, are Schismaticks,
 are

are under a grievous Sin, and consequently are in a certain State of Damnation; from which it is impossible by any Means to escape, but by the Benefit of their Absolution; which cannot be obtain'd, unless we renounce our Allegiance to King George, and declare for the Pretender. According to them, nothing but this can save us; Even the Blood of Jesus Christ cannot otherwise deliver us from certain Damnation. Hear their own Words; *They* (that is, the Bishops put in during the last three Reigns, and all that have been Ordain'd by them) are very Corahs, from whom the Lord's People ought to separate; they can perform no valid Acts of Priesthood; their very Prayers are Sins; their Sacraments are no Sacraments; their Absolutions are null and of no force; God ratifies nothing in Heaven, which they do in his Name upon Earth; they can claim no Benefit of God's Promises, no, nor of his Assisting Grace, nor of Remission of Sins thro' the MERITS OF JESUS CHRIST'S BLOOD; nay, tho' they shou'd die Martyrs in the Schism, their Martyrdom wou'd not be accepted; nay, tho' they had many Lives to lose in Martyrdom, they cou'd not make amends for their Sin with their Blood. And the same may be said of all those who join themselves with them, and adhere to them.

Now all this long Train of Consequences depends entirely upon supposing King William, Queen Anne, and King George, to be Usurpers; which ought not to be supposed, but proved. For, had I any Scruples of Conscience, concerning which Communion I ought to join in, *Theirs* or *Ours*, How cou'd I depend upon their

their Ordinations, Absolutions, and Sacraments, even as they have stated the Question, making the Validity of Ordinations, of Sacraments, and of Absolutions, to depend on the true Allegiance of that Bishop or Priest that administers them? Can I be sure that the Pretender has a good Right and Title to the Crown of these Realms? Can it be undeniably proved, that the Right thereunto is indefeasible? I shou'd be loath my Eternal Salvation shou'd depend on my right determining this Point: I am verily perswaded that this Right is not indefeasible, but I hope my Salvation depends upon Things that I am more sure of, and wherein no Doubt can arise. But was I convinc'd of this, Can I be sure that the Pretender is really and truly the Son of the late King *James*? What Man in his Senses wou'd stake his Salvation upon so doubtful an Issue? and yet upon this very Issue I must put it, if I change my Communion upon our Adversaries Arguments. But still I can receive no Satisfaction, unless I am further assur'd that the late King *James* did lawfully succeed his Brother King *Charles* the II^d; that King *Charles* the II^d had no lawful Issue, which, according to the indefeasible Maxims, ought to have inherited before him. We know such a Matter has been doubted; and, if we must proceed upon these Grounds, my Conscience will never be easie, till this Matter be put out of all doubt. And, when that is done, I may again be troubled and perplexed, and can receive no Ease in my Mind, till I

am assured that King *James* the 1st, the Grandfather of King *James* the 2d, from whom he must derive his Right, was fairly and lawfully descended from King *Henry* the VIIth, having his Blood running purely in his Veins, without any Sophistication or Adulteration; which has been grievously suspected: Nay farther, it must be proved, that King *Henry* the VIIth had an indefeasible Right and undoubted Title; for, if he had no Right, sure I am the Pretender can have none: And so I might go on, and raise Scruples in my Mind without end; but I have already raised more than will ever be answer'd: and yet it is incumbent upon our Adversaries to answer every one of them, before they can reasonably persuade any Man to change our Communion for theirs.

I say, it is incumbent on *them* to satisfy all and every one of these Scruples; not on *us* to disprove them; for at last we cou'd justly deny the Consequence: And, while they were removing one of these Doubts, I wou'd in less Time, and in a clearer Light, set out the just Title of King *George* (whom God long preserve) to the entire Satisfaction of all unprejudic'd Minds. And so this whole Fabric wou'd fall at once.

But our Adversaries, aware of this, chuse rather to put the greatest Stress of their Arguments upon the Deprivation of the late Bishops in King *William's* Time. And argue thus: *No Lay-Power, tho' having undoubted Right to their Dignities, can any more deprive Bishops of*
their

their Sees, than Bishops can depose them ; and therefore much less a Lay-Power that is Usurp'd. Here again they suppose what ought chiefly to be prov'd: For we utterly deny that King *William* was an Usurper.

But how do they prove that a Lay-Power cannot deprive a rightful Canonical Bishop? Not from the Example of *Solomon*, 1 *Kings*. 2, 35. who, because *Abiathar* the High Priest had conspir'd to set *Adonijab*, *Solomon's* elder Brother, upon the Throne, did therefore depose that High-Priest; And *Zadok* the Priest did the King put in the room of *Abiathar*. This is a Case so exactly parallel to ours, that, had any Prophet reproved *Solomon* for so doing, I shou'd have somewhat doubted. But since I do not read, that those, who complied with the Administration under *Zadok*, were ever condemn'd of Schism by the *Jewish* Church; since I do not read, that any after that adhered to *Abiathar*, upon the Account of any indissoluble Knot, or Relation between Pastor and People; since it doth not appear, but that *Solomon* had a Power to deprive an High Priest of the *Jews*, upon being in Rebellion against him; and since I am taught, by the Second Canon of our Church, (whose Canons our Adversaries seem to allow) that the Kings of *England* have the same Authority in Ecclesiastical Causes, which the Kings of the *Jews* had; I am therefore fully satisfy'd, that a Lay-Power can, and may justly in some Cases, deprive a Bishop, and that there lies no Obligation upon me to adhere to the depriv'd Bishops.

But farther, let us consider what these Bishops were depriv'd of, and then see whether it was beyond a Lay-Power to do it: Why then, this Lay-Power depriv'd them of some Lay-Privileges, which they receiv'd from that Lay-Power. They were depriv'd of their Temporalities, their Baronies, their Votes in the House of Lords, and some Jurisdictions which they held of that Power; and were prohibited from exercising any Episcopal or Priestly Office, under certain Penalties, in Dominions subject to that Power: In all which things, the State deprived them of no Privileges but what they were entrusted with by the State, upon certain Conditions which those Bishops wou'd no longer comply with. The State did not pretend to Unbishop them, to declare their Ordinations, their Absolutions and Sacraments null and void, tho' they forbid them to administer them here in these Kingdoms: The Powers they receiv'd directly from Christ were not attempted to be taken away. For if Dr. *Sancroft*, Dr. *Turner*, and the rest of the depos'd Bishops had transplanted themselves out of these Dominions, had gone and preach'd the Gospel to Infidels and *Indians*, not subject to the Kings of *England*, no body wou'd have deny'd their Ordinations, and Sacraments to be valid and good; nor wou'd our Legislatours have resent'd it at their Hands: They never pretended to take those Powers from them, only denied them the Exercise of them here in these Dominions, suffering no body to enjoy any Temporal Advantages, which

which they might lay claim to, by Virtue of their Ordinations; and preventing (as far as in them lay) the ill Consequences which might probably attend such Men's Preaching; who wou'd give no Security to the Government, that they wou'd not disturb it by their Doctrines.

Besides, our Adversaries themselves do own, that Bishops may be depriv'd by their Colleagues, by their Equals. That those Spiritual Princes (as they are pleased to call them) may depose one another. Let all Mankind judge then, who are guilty of Schism; we, who join in Communion with the whole College of *English* Bishops, or those who separate from this College, to join with some few that are cut off from them. Did not some of this College of Bishops ordain others to supply the Cures which those Depriv'd Bishops were render'd incapable of doing? Did not the whole College approve of the Fact done by their Brethren, by receiving those new ordained Bishops into the Place of the Depriv'd? Did they not admit them into their Synod, and in every thing give them the Right-hand of Fellowship? And what cou'd they do more effectually to shew that they looked upon these Bishops, as justly depriv'd? And, if those Bishops had not thought so themselves too, why did they not send their Circular Letters to all Christian Bishops, warning them not to acknowledge their Competitors? Why did they not appeal to the next Synod? Or, if they despair'd of finding Justice, why did they

they not appeal to the whole Christian World? Why did they not call Heaven and Earth to witness? Why did they not protest against these Proceedings, that we might have been aware of the approaching Schism, before we had been involv'd in it? Did not their Silence seem to approve the Justice of the Sentence? Is it not unreasonable, that now, after Thirty Years holding Communion with our visible Pastors, not knowing any thing of their invisible Church, we shou'd renounce this Communion, to enter into One, which we must have only some Peoples Word for, that it is the only pure Communion in the World?

They do indeed tell us, that the Depriv'd Bishops, *after the Schism was stated and fix'd* (that is, brought into the best Shape it could be) took farther care to continue it, even beyond their own Lives, by constituting Pastors, and ordaining inferiour Clergy; in doing which, *they had regard to the Consent of Him* (that is, the late King *James*) *who* (they tell us, but we hardly believe it) *desir'd the Continuance of that Church of England which was in Communion with them.* This is the worst Thing I ever heard laid to those Bishops Charge; and I am sorry to hear it now. 'Till now, they have ever been represented as good Men, tho' weak in this Particular; of a peaceable and quiet Temper; that, tho' they had taken Oaths to the late King *James*, and therefore thought themselves obliged not to accept of Power or Administration under another

another during his Life, yet lived peaceably, without disturbing the Commonwealth, and joining in Communion with those that *were otherwise minded* in this matter. And as they cou'd not enjoy their Temporalities under King *William*, so they freely yielded, that others shou'd take the Care of their Spiritualities. This was the unanimous Report of them at first, And I believe it was true; till, as these Men tell us, *the Schism was stated and fix'd*; and then they acted like underhand Conspirators, and, as it seems, endeavour'd to work up a Poison, to throw the Church and State into Convulsions many Years after their Death.

To palliate this, and to vindicate it as well as they can, they tell us, that the Apostles had many as unlawful Meetings as these were. They instance *in the Meeting, where Matthias was chosen to fill up the Ministry and Apostleship of Judas; which Meeting and the Business of it were both unlawful by the Laws of the Country. At another unlawful Meeting on the Day of Pentecost, Peter, contrary to Law, by virtue of his Commission from God, Preached. In all the chief Places of the Roman Empire, Paul, contrary to their Laws, converted the People, fixed Churches, and Ecclesiastical Jurisdictions and Principalities, as so many Parts and Provinces of Christ's Kingdom: They divided the World into Spiritual Districts; and held not only Religious Meetings for Worship, but Diocesan and Provincial Meetings for Legislature and Discipline, not only without, but expressly against the Consent of the Secular Powers. Nay, they challeng'd Maintenance,*

nance, and levy'd Contributions of their Spiritual Subjects, and erected Tribunals of Spiritual Judicature, and inflicted Spiritual Punishments, in a way independent of the Secular Power. To be short. They turned the World upside down, doing all things contrary to the Decrees of Cæsar. One wou'd hardly have expected to have met with such an Account, in a Book that the Thirteenth Chapter to the Romans was bound up with; much less, that all this shou'd be said of the Author of that Chapter. And if these Men have sufficient Grounds from Scripture to talk thus of Spiritual Princes in this World, of the Thrones, Principalities, and Jurisdictions of Bishops, independent of Kings and Emperors, and of their Power to raise Taxes, and to command the Purfes of their Subjects; have we not reason to think, that these Words, *My Kingdom is not of this World*, is an Interpolation, foisted in by some Anti-Episcopalian or other? But thus our Adversaries tell us, that the Apostles acted: and from hence they think, that the private Ordinations of the late Depriv'd Bishops is sufficiently vindicated.

But was the matter of Fact true, (which I shall prove by and by to be, as to the main part, false) yet certainly there was a vast Difference between the Case of the Apostles, and of these Bishops. Had the Apostles yielded to the Powers of this World, and held their peace; we, that live at this Distance of Time from them, had never heard of the Christian Religion: But the Places of these Bishops were filled with those, that wou'd still preach the same

same Jesus Christ. Had the State indeed, upon these Deprivations, sent over for the *Muslims* to come to *Lambeth*; had the other vacant Sees been filled with good *Muslimans*: Or, had they done no worse than made the Pope Archbishop of *Canterbury*; then those Fathers had done well, in privately taking care of that Flock which they cou'd not do publicly, seeing such grievous Wolves entring into the Fold; and might have vindicated themselves, by saying, *We ought to obey God rather than Man.*

But when the State immediately took care, that their vacant Churches shou'd be supplied with Pastors, that shou'd feed the Flock with the same Care, and the same Doctrine; what occasion was there to alarm the World with Threats of Damnation? Were there not immediately Men put in of the same Faith and the same Hope? So that that heavy part of the Charge entirely sinks, or else falls on the Depriv'd Bishops, of *setting up Altar against Altar*: The State only appointing others to administer at the same Altar, in the same Way that must have been taken if the former Bishops had been naturally dead, or in any other Manner render'd incapable to have discharged their Function. They did become incapable, and therefore others were appointed, of the same tender Regard to the Welfare of Souls; who wou'd conduct the Sheep in the same Way of Salvation, differing from the former only in this one Point, *viz.* concerning the Rights of Earthly Princes; in which

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Men

Men might have learnt not to differ, by that one Question of our Saviour, *Who made me a Judge over you?*

These are the Grounds (*viz.* some Mens different Judgments about the Rights of Princes, which they are not Judges of) from whence all these hideous Clamours are raised, from whence they take upon 'em to denounce Damnation against all of a different Opinion; as if our Salvation depended upon who is King of *England*, or who is Archbishop of *Canterbury*.

II. They raise another Argument from the Second Canon of our Church, which saith, *Whosoever shall hereafter affirm, that the King's Majesty hath not the same Authority in Causes Ecclesiastical, that the Godly Kings had among the Jews, and the Christian Emperors of the Primitive Church, or impeach any Part of the Regal Supremacy, &c. let him be excommunicated ipso facto.* From hence they infer, that all those Bishops, Priests and Deacons, who threw off their Allegiance to the late King *James*, upon his Abdication, stand *ipso facto* excommunicated. And since no excommunicated Person can do, or perform any Ministerial Function, but all is null and void; therefore they say, all our Ordinations are no Ordinations, our Sacraments no Sacraments, the Blood of *Jesus Christ* can't save us, &c. But to this I reply, That there is a great deal of difference between saying *King James hath no Right to be King of England*, and saying *The King of England hath no Authority in Causes Ecclesiastical*, or,

is not *Supream Head of the Church of England*. The Design of the Canon was not to determine who had Right to the Crown, but what are the Rights of the Crown: Not to excommunicate those who wou'd advance any one to the Crown, who they thought had a Right; but it ordains that they shall be excommunicated, who depreciate and vilify the Crown it self: So that those Bishops that submitted to King *William*, or even those who were instrumental in bringing about the Revolution, are not concern'd in this Canon, which ascribes no Supremacy or Power whatever to any Person, that wears not the Imperial Diadem.

But if this Supremacy be inherent in, and inseparable from, that Person who once enjoy'd the Crown, or to whom of Right it belongs; if all Bishops stood actually excommunicated, that acknowledg'd an Usurper, and all their Ordinations were no Ordinations: Then have we reason to doubt, whether we have such a thing as a Bishop or Priest in *England* at this time; or whether all Christianity has not been banish'd hence many hundred Years. For can it be well suppos'd, that, among so many Turns and Changes of Government which have happen'd in our Nation, our Bishops always made a right Judgment, never err'd in their Allegiance, or never submitted to an Usurper? And if they have; then, according to this Doctrine, we are all in a State of Heathenism. I am sorry to see Men insist so much upon a true Succession

sion of Bishops; and yet make a true Succession so difficult, that it is hardly possible to be continued for many less Years, than have run out since the Apostles Time. Suppose, in running up the Pedigree of all our Ordinations in *England*, they shou'd at last all depend upon an Ordination of Pope *Joan*; cou'd the good People of *England* help it? Must they all be Unchristian'd for it? This may be the Case of our Adversaries Ordination, as well as ours; and then we shou'd get nothing by it, tho' we shou'd join in Communion with them. I wou'd not be thought from hence wholly to despise or disregard a good Succession: I hope ours is a true one, deriv'd untaintedly from the Apostles. I am sure, it is the best that cou'd be got, and I hope we shall keep it pure while in our Custody, and transmit it to our Posterity as undefiled as we receiv'd it. But we ought not to lay a greater Stress upon it, than the Nature of the Thing will bear, and plunge ourselves into Difficulties, out of which the Wit of Man can never extricate us; and perplex our Consciences with Doubts, that can never be cleared.

We condemn the Church of *Rome* for making her Ordinations to depend upon the Intent of the Ordainer; But these Men make ours to depend upon far greater Uncertainties. For that Church may with some sort of Confidence rely on the Integrity of her Bishops, that they will not so far prevaricate, especially when they can reap no Benefit by it, as to pretend to Ordain, when they do not intend it.

it. But with these Men, the Validity of Ordination depends on the Rights and Titles of Princes to Thrones, which can never be adjusted to all Mens Satisfaction ; and on private Opinions and Sentiments, which no Man can be aware of, in a Bishop ; which he may think himself obliged to hold, but which shall excommunicate him without any Sentence past upon him. They will not allow their Bishops to be justly depriv'd, because no formal Sentence was past upon them by their Colleagues, tho' at the same Time those Colleagues testified their Assent and Consent to their Deprivations, by ordaining others in their Places ; But now our Bishops are excommunicated without a Sentence, and *ipso facto* is to signify something that it never did before ; it being never known that any one was deemed Excommunicated by the Church, till after Sentence past, tho' they had violated a Canon which ordained that they shou'd be excommunicated *ipso facto*, i. e. certainly, presently, or out of hand. And is it not very strange, that this Canon shou'd immediately and at once excommunicate all our Bishops, and invalidate all their Ordinations ? when at the same time these Men shall remain Orthodox, and in the Bosom of the Church, who declare to all the World, that *in this Kingdom many false Maxims, extremely hurtful to the Church, and detrimental to the Christian Religion, are received for Law and Truth ; such as, that the KING IS SUPREAM ORDINARY* : But if this is not to break the Canon, then can it not be broken.

Not

Not only our Bishops are no Bishops, our Sacraments no Sacraments : but they further tell us, *That our very Prayers are unrighteous and cursing, contrary to all Truth and Righteousness ; and are as Blasphemy in the Ears of the just and holy God ; and pollute all the Offices whercin they are used, those at the Holy Altar not excepted : And of the two Sins, they tell us freely, that they think it less heinous to be present at Divine Offices where Ave Marie's are used, than at such Prayers.* Now the difference between their Prayers and ours consists only in two or three Words ; in the Change of a few Names. They pray for I don't know who ; and we pray for King George and his Family, (whom God for ever bless) But this is so horrid a Crime, that a Man had better be guilty of Idolatry ; tho' we have St. Paul exhorting us, *that Prayers and Supplications be made for All Men ; for Kings, and all that ARE in Authority.*

These are the Maxims, the Principles, and the way of arguing, whereby these Men wou'd run the far greatest part of the good People of this Nation into utter Despair ; whereby they wou'd inject into their Minds not only Scruples or Doubts, but certain Expectations of Eternal Ruin and Damnation : These are the Means and Methods, whereby they wou'd distract and discompose the Weak, and enrage the Multitude ; whereby they wou'd fire all into Animosities, and blow 'em up into Rage, Fury, and Madness : Whereby they wou'd turn the World upside down, (to use their own Phrase) *doing all things contrary to Law ; and then think*
to

to vindicate themselves, because some *Jews*, and other lewd Fellows of the baser sort at *Thessalonica*, falsely charg'd the Apostles with so doing, *Acts* 17. 6. Thus they stick at nothing, even bely the Holy Apostles, and vouch that for Truth, which was only the malicious Accusation of their Enemies.

O my Soul, come not thou into the Secret of these Men; mine Honour, be not thou united unto them, who thus prostitute the Sacred Ordinances of God, to serve the ends of their Avarice, Ambition, and Revenge; who wrest the Sacred Scriptures to Mens Perdition; who call Evil Good, and Good Evil; who darken the Ways of Salvation, and cause Men to fear where no Fear is.

We blame the Church of *Rome*, and that justly too, for holding some things necessary to Salvation, which must be groped out by their dark Lanthorn of Traditions: Whereas the Church of *England* always held, that all things necessary to Salvation were so plainly and clearly revealed in Holy Scripture, that every one of any moderate Capacity might understand them. But how contrary to this, how agreeably to the Papists, do these Men act? Who make our Salvation to depend upon the most intricate Questions; upon the subtlest Disputations; upon the most unaccountable Actions of some Men; upon the darkest Passages of ancient History; upon long Deductions of fallacious Reasonings; upon the Rights of Princes, which few Men can determine, most Men have nothing to do with.

And

And then whose Indignation would it not raise, to be threaten'd with Damnation, only for differing in such Points wherein few are agreed? What Patience can endure it, to be condemned for the Faults of our Accusers only? To see men raise Schisms, Parties, and Distinctions, and then to have the Charge laid at our Doors? Yet thus we have been serv'd, and loved them that serv'd us so: But I think we may now at last see, especially from that late Distinction of a Nonjuring and a Revolution Church, from what quarter came all those other, which of late Years have so rent and divided this poor Church of England: We may now guess at the Authors of them, What bad Ends they were designed to effect, Whose Interest they were to promote. But

From all Sedition, privy Conspiracy and Rebellion; from all false Doctrine, Heresie and Schism; from Hardness of Heart, and Contempt of thy Word and Commandment; Good Lord deliver us.



F I N I S.

